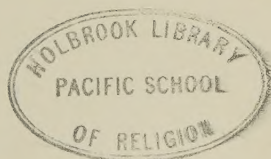


CHRISTIAN NEWS
FROM ISRAEL



JERUSALEM



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CHRISTIAN NEWS FROM ISRAEL

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EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY OF RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

CHRISTMAS 1956

Owing to the political tension which prevailed last autumn in the Middle East, only very few pilgrims arrived in the Holy Land from abroad. Even the Christian residents of Israel who crossed to Bethlehem—some 1,500 in number—were not allowed to stay there more than twenty-four hours. Many applicants from this country were turned down, including the Father Superior of the Pontifical Biblical Institute in Jerusalem and the French, Netherlands and Ethiopian Consuls-General. The traditional procession of the Jerusalem Consular Corps to Bethlehem was called off.

In Israel itself Christmas was celebrated in peace and tranquillity throughout the whole country. Nazareth was thrown open to both pilgrims and visitors who, during the two days of the Feast, needed no special permit to enter the city. The Latins of Nazareth attended Midnight Mass in the Church of St. Joseph, the Greek Catholics in their old church of the Annunciation. Among the foreign pilgrims was a group of young French marines from Port-Said.

In Jerusalem, the Catholic community celebrated in the churches of the Dormition, Notre-Dame de France, Ratisbonne, and a number of minor chapels. The ceremony in the church of the Dormition was relayed by the Israel Broadcasting Service "Kol Yisrael". Anglican and Protestant services were held in the churches and chapels of St. Paul, St. Andrew, the Nazarene, etc. A united carol service was held on Christmas eve at the Y.M.C.A. On the same evening the Baptist Convention gave a concert of sacred music.

In Jaffa, the Catholic community (including French residents and members of the French Embassy) attended Mass in the church of St. Anthony and in the chapel of the French Hospital. Protestants (including British diplomatic personnel) attended services at the Emmanuel Church and in the Presbyterian church of St. Peter.

In Haifa, services were held in all Latin, Greek Catholic and Protestant churches, including that of the Scandinavian Seamen. Numerous Christmas parties took place on board foreign ships lying in the harbour.

In the Gaza Strip, curfew regulations were relaxed, the streets in the towns were fully lighted, and a concert was given by the Israel Army orchestra in the city of Gaza. Money and food were distributed to the needy by the Near East Christian Council and the Israel Ministry of Social Welfare.

BAPTIST CHRISTMAS CONCERT

On Christmas Eve, the Baptist Convention in Jerusalem gave a concert of sacred music, performed by the Israel Bach Society. More than 200 people attended. The programme included the "Christmas Oratorio" by J.S. Bach, "Ave Verum" by Mozart, and two Hallelujah choruses by Mozart and Bach. As the small chapel could not accommodate all the people, a loudspeaker relayed the concert to a nearby hut decorated with a large Christmas tree, where many were gathered around an open fire.

SERMON BY REV. W.L. HULL OF THE ZION CHRISTIAN MISSION

On Boxing Day, a sermon was delivered by the Rev. W.L. Hull of the Zion Christian Mission, which was relayed on the Israel Broadcasting Service. Speaking of man's hope for peace, Mr. Hull discussed Israel's position in the world: "A world in which Israel cannot exist is a world in which peace cannot survive", he said. In reviewing the struggles of Israel for peace and security, he criticized the U.N. for inactivity in the face of Arab attacks in 1948. He ascribed the Sinai action by Israel to the indifference of the World Organization to the continuing murderous attacks by Egyptian and other Arab forces. "If Egyptian troops are permitted to re-establish themselves in Sinai", he concluded; "if the Egyptian dictator is permitted to continue to say who shall and who shall not use the Suez Canal; if Egypt is allowed to continue to remain in a state of war with Israel and at the same time to retain her membership in the U.N.; then the United Nations will prove to have been a failure politically and morally, as far as the aims of its charter are concerned."

THE PRESIDENT'S GREETINGS

On December 31st, the Heads of the Christian Churches and Communities of Israel assembled at the President's residence in Jerusalem. President Ben-Zvi asked them to convey his cordial greetings and heartfelt wishes to "all our citizens and residents of the Christian faith in Israel as well as to the Christian pilgrims and visitors now in the country."

"The outgoing year", the President said, "was fraught with danger and difficulties, but with the help of the Almighty we succeeded in repelling those who endangered the security of the country and the peace of its inhabitants."

"Let us pray and hope that the New Year now being ushered in will bring to all of us peace and prosperity and may see the further strengthening of the bonds of friendship between nation and nation and between all sections of our population. A bright and happy New Year to you all."

The President concluded with the words of Psalm CXXII, 6-7.

EASTERN CHRISTMAS CELEBRATIONS

The Greek and Russian Orthodox Communities celebrated Christmas on January 6th; the Armenians on January 18th. Some 1,300 Orthodox (including 20 Russian nuns from Eyn Kerem) were permitted to cross to Bethlehem; of the 600 Armenian applicants, only some 500 were accepted. Since a mild epidemic of small-pox had broken out in the neighbouring countries, vaccination facilities were made available to the pilgrims by the Israel authorities.

In Israel, the main Eastern centres of worship were Nazareth and Jaffa. In Jerusalem, a solemn liturgy was performed in the Russian church, which was attended by Orthodox and other Eastern Christians.

MONASTERY OF ST. CATHERINE HANDED OVER TO U.N. FORCES

On January 15th, the Israel forces concluded the second stage of their withdrawal from the Sinai desert as agreed upon between the Israel authorities and the United Nations. On the same day, the Monastery of St. Catherine was handed over to the U.N. forces. Archimandrite Christophoros, Head of the Monastery, addressed on the occasion the following letter to President Ben-Zvi:

"Dear Mr. President,

From the 17th November till today, when the last Israel troops are leaving the Sinai Monastery and handing it over to the U.N. troops, they have guarded it in perfect order.

We thank you particularly for Major Akiba, whom you appointed two months ago and who behaved with exemplary courtesy to all. We also wish to thank you especially for the interest you have shown in our sacred Monastery.

Yours respectfully,

(signed) Archimandrite Christophoros

Sinai, 15th January, 1957."

TEACHERS' SEMINARY FOR ARAB GIRLS

On January 15th, the first teachers' Seminary for girls belonging to Israel minority groups was opened in Jaffa. The two-year course will qualify the students for positions in elementary schools and kindergartens. There are 14 girls in the first class, most of them from Christian, Moslem and Druze communities in Galilee and the Little Triangle. The girls pay no tuition fees, while a number also benefit from maintenance loans and grants.

ISRAEL MOURNS TOSCANINI

On January 17th, the news of the death of Arturo Toscanini reached Israel. The Philharmonic Orchestra, which, at the moment when the news arrived, was just about to perform one of its scheduled programmes, decided to mark the revered master's departure by performing the Funeral March from Beethoven's *Eroica*, while the audience rose in silent tribute to the great conductor's memory. Mr. Z. Aranne, Minister of Education and Culture, sent on behalf of the people of Israel the following cable to the bereaved family:

"The Ministry of Education and Culture of the State of Israel joins you, the Italian people, and the world of culture and art in the deepest expression of sorrow and grief at the passing of Arturo Toscanini, Maestro of our age, who, by his magic wand, enriched the world with the nobility of his spirit, the purity of his heart and the depth of his emotion, and who brought to mankind inspiration and comfort.

"The people of Israel will ever treasure the memory of the two visits of Maestro Toscanini to our country, during the first of which he inaugurated the Israel Philharmonic Orchestra. On those occasions, he bestowed upon us the essence of his art, the subtlety of his feeling and his deep and true friendship. His memory will live on in our hearts."

DEATH OF FATHER TEOFILO BELLORINI

On January 20th, the Rev. Father Teofilo Bellorini, Discreto of the Italian tongue in the Custody of the Holy Land, died in Amman at the age of 72. Father Bellorini had been a member of the Custody since 1913 and in the course of his service occupied 11 times the post of Custodial President. A scholar and a good linguist, he was the author of a large number of articles on the Holy Land and some translations of old Itineraries of the Holy Land, such as "A voyage beyond the Seas" by Niccolò di Poggibonsi, "Treatise on the Holy Land" by Fra Francesco Suriano,

etc. He was also responsible for the acquisition, on behalf of the Custody, of Mount Nebo, where important excavations were carried out by the Franciscan Biblical School of Jerusalem.

ARABS BENEFIT FROM NATIONAL INSURANCE

On January 31st, Mr. M. Namir, Israel's Minister of Labour, in the course of his first official visit to Nazareth, said that the full implementation of the National Insurance Law among the Arab population was causing far-reaching changes in Arab life in Israel. Giving detailed figures, he stated that the Institute of National Insurance had already dispensed IL200,000 in Nazareth and the surrounding villages, including some IL37,000 in workmen's compensation. The proportion of Arab women giving birth in hospitals had gone up three-fold, and home deliveries would soon become a rare occurrence among the Arab population. He also said that, as from April 1st, more than 650 persons in the area were due to start receiving old age pensions.

NEW SUPERIOR OF THE MONASTERY OF STELLA MARIS

On February 1st, the Rev. Father Erviti Loyola, O.C.D., arrived in Israel to take up his appointment as Superior of the Carmelite Monastery of Stella Maris on Mount Carmel, Haifa. Father Loyola had previously been in Israel as a student from 1933 to 1936. He lately taught Philosophy at Carmelite colleges in Spain.

ANCIENT DRAWING AT KING HEROD'S PALACE

On February 3rd, a large drawing, showing a mercantile sailing vessel in all its details, was discovered under the plaster in a room of Herod's Palace in Massada overlooking the Dead Sea. Next to this drawing, a second one of another ship was brought to light, but this was incomplete.

Not far away from the Palace, a further small Hellenistic fortress was discovered on one of the hills dominating Wadi Zawira. The little fortress seems to have commanded the ancient highway running from the Dead Sea to Ras Zawira and thence to Jerusalem.

REPORT OF UNESCO REPRESENTATIVE ON THE MONASTERY OF ST. CATHERINE, SINAI

On February 10th, Mr. Gérard Garitte, Professor at the University of Louvain, submitted to the Director-General of Unesco a report on his mission to the Monastery of St. Catherine, Sinai. Prof. Garitte had been

sent by Unesco in January last to assess the condition of the library and treasure at the above-mentioned monastery at the request of the Governments of Egypt and Israel, following allegations published in Cairo to the effect that the monastery had been pillaged and damaged by Israel soldiers and scholars. In his report Prof. Garitte states that he found the treasure and the manuscripts intact. His report also calls attention to a malicious attempt made by a local Bedouin to cast suspicion on Israel soldiers of having forcibly attempted to penetrate into the church. The full report of Prof. Garitte is reproduced on pages 30-36 of this issue.

A NEW LOCUM TENENS OF THE ARMENIAN PATRIARCHATE

On February 19th, the Rev. Dirayr Dervishian, Secretary of the General Assembly of the Brotherhood of St. James, informed the Israel Minister for Religious Affairs that at a meeting of the General Assembly of the Brotherhood held on October 13th, 1956, Archbishop Yeghishe Derderian had been relieved of his office as Locum Tenens of the Armenian Patriarchate and that at the same session Archbishop Tiran Nersoyan was elected to fill this vacancy. Archbishop Derderian later left for Etchmiadzin.

On February 22nd, Archbishop Tiran crossed to Israel to visit the Armenian communities here, and on this occasion paid a visit to Mr. Z. Warhaftig, Israel Deputy-Minister for Religious Affairs.

ETHIOPIAN COMMUNITY CELEBRATES QIDANE MARYAM

On February 23rd, the Ethiopian Community in the Holy Land celebrated Qidane Maryam, the Feast of the church of their convent Debre Gennet, situated in the Jewish part of Jerusalem. The ceremony was conducted by His Grace Abba Philippos, Ethiopian Bishop of Jerusalem, who crossed into Israel for the occasion. Among those present were the Ethiopian Consul General, Government officials, guests and visitors.

THE DAY OF ST ALEXIS

On February 25th, a ceremony was held in the Russian church of Jerusalem in memory of St. Alexis, Metropolitan of Moscow. The service—in Greek, Arabic and Russian—was performed by Archbishop Athenagoras, Locum Tenens of the Greek Orthodox Patriarchate, Archbishop Isidoros, Metropolitan of Nazareth, Archimandrite Pimen, Head of the Russian Ecclesiastical Mission, and 24 other Greek and Russian priests.

The religious ceremony was followed by a reception held in the Russian Ecclesiastical Mission in honour of Alexis, Patriarch of Moscow and

All Russia. Among the numerous guests were representatives of the Greek, Coptic, Ethiopian, Anglican and Scottish Churches in Jerusalem, members of the Russian and Greek diplomatic and consular staffs, professors of the Hebrew University and Government officials.

FOUR ARABS AWARDED SCHOLARSHIPS AT THE HAIFA TECHNION

In February, four Arab undergraduates of the Israel Institute of Technology of Haifa were granted scholarships. The main awards, made available by Mr. Albert Mayer of New York, were given to Rafael Gabali and Yousef Deeb of Nazareth, students in mechanical and agricultural engineering respectively. A third scholarship, established by the "Children to Palestine" organization in the United States, went to Nabil Farhat, student in electrical engineering, while the Haifa Rotary Club award was conferred upon Michel Abunafal of Nazareth, student in architecture.

CHRISTIAN MINISTERS APPEAL FOR PEACE

On March 3rd, the heads of seven Protestant church groups in Israel appealed to the Secretary General of the United Nations for efforts to secure a lasting peace in the Middle East. Their letter read:

"We, the undersigned group of Christian ministers in Israel, view with grave concern the continuance of the present state of uncertainty and unresolved tensions in the Middle East, which have become acute in recent months.

We are convinced that the longer the delay in finding a way to a true and effective peace, the greater becomes the danger not only of another outbreak of violence in the Middle East, but also of the resulting conflagration involving other nations as well.

We feel, therefore, that this should constitute an urgent call to the Christian Church throughout the world for prayer and moral support for those who are seeking to find the conditions upon which a true and lasting peace can be built, which surely must include freedom for Israel and every other nation in the Middle East from the fear of aggression and for free and unhampered economic development.

(Signed): Rev. W. Gardiner-Scott, Church of Scotland
Rev. A. Wachtel, Church of the Nazarene
Rev. J. Whitfield Foster, Pentecostal Mission
Rev. James Ayre, Anglican Mission
Rev. M.G. Griebenow, American Gospel Church
Rev. Canon H.R.A. Jones, Anglican Church
Rev. H.B. Pencovic, Assemblies of God

SECOND ANNUAL ARABIC POETRY FESTIVAL IN NAZARETH

On March 3rd, the second annual Arabic Poetry Festival took place at the Y.M.C.A. Hall in Nazareth before an audience of some 700 people. Poems by fourteen authors, twelve of them Arabs and two Jews, were read. The loudest ovation went to Rashid Hussan for his "The Beauty and the Village" and "The Revolutionary Village", two poems dealing with social problems.

EVACUATION OF GAZA AND THE STRAITS

At midnight of March 8th, the Israel Defence Forces handed over full civil and military authority in the Gaza Strip to the United Nations Emergency Force. The exchange took place at the Headquarters of the Israel Forces in the Gaza main road. The Mayor of the town thanked the Israel Commander for all the efforts he and his troops had made for the welfare of the population and promised the new Commander his cooperation.

About the same time, the positions of the Israel garrison at Sharm e-Sheikh at the entrance of the Gulf of Elath were taken over by a Finnish unit of the United Nations Emergency Force. The Israel Force left with their equipment by sea for Elath.

COPTIC ECCLESIASTIC STANDS TRIAL FOR ESPIONAGE

On March 11th, the trial of Father Joachim el-Anthony, former Superior of the Coptic Convents in Israel, began in open court in Jerusalem. Father Joachim, an Egyptian subject, is charged with violating the Official Secrets Act. While crossing to Jordan to attend to his duties there, he was found in possession of a note containing information on Israel airfields and munition plants as well as other documents likely to endanger the security of the State.

Following upon the arrest of Father Joachim, the Coptic Ecclesiastical Authorities appointed a new Superior of the Coptic Convents in Israel in the person of Father Mata el-Anthony.

ELECTION OF A NEW ARMENIAN PATRIARCH

On March 20th, His Grace Archbishop Tiran Nersoyan was elected Armenian Orthodox Patriarch of Jerusalem.

The new Patriarch was born at Aintab in Turkey, in 1904. He came to Palestine in 1921 and studied first at the Seminary of St. James in Jerusalem, and later in England. In 1939 he was put in charge of the Armenian Community in London; and as from 1943, when he was ordained Bishop,

he governed the Armenian Church in the United States. In 1950 he was appointed representative of the Jerusalem Patriarchate to UNO and in 1953 was elected Archbishop. His Beatitude, a man of scholarly and linguistic attainment, is the author of "The Divine Liturgy of the Armenian Apostolic Orthodox Church", "Doctrinal Position of the Armenian Church", and other writings.

COMPENSATION FOR DAMAGE TO THE ABBEY OF THE DORMITION

On March 22nd, the Government of Israel paid to the Rt. Rev. Leo A. Rudloff the sum of IL35,000 as compensation for damage and losses caused to movables at the Dormition Abbey on Mount Zion during the War of Liberation. In his letter of acknowledgment, Father Rudloff, both as Abbot and as Chairman of the Benedictine Association of Mount Zion, declared that there were no further claims whatsoever outstanding against the State of Israel, or any organ, ministry or department thereof, in respect of the above mentioned damage or losses.

NEW APOSTOLIC DELEGATE VISITS ISRAEL

On March 26th, His Exc. Mgr. Giuseppe Sensi, titular Archbishop of Sardi and Apostolic Delegate to the Holy Land, arrived in Israel through Mandelbaum Gate. After calling upon the District Commissioner, he proceeded to Haifa and Nazareth. Mgr. Sensi was appointed to his present post in succession to Mgr. Silvio Oddi who, after three years in the Holy Land, had been transferred to Cairo as Internuntius.

Mgr. Sensi, born in 1907 in Cosenza (Italy), formerly served in Budapest, Berne, Brussels, Prague, Paris and, before his arrival in the Holy Land, as Apostolic Nuntius in Costa Rica.

MARONITE DIGNITARIES VISIT ISRAEL

On March 30th, a delegation of Maronite priests, headed by Archbishop Michel Doumith of Tyre and Archbishop Farah of Cyprus, arrived in Israel from the Lebanon through Ras en-Nakura on the northern frontier. They were met at the border by Archbishop Hakim and Mgr. Antonio Vergani and by representatives of the Christian Communities and Israel authorities. They brought with them the following letter from the Maronite Patriarch addressed to the Minister for Religious Affairs:

"We hereby declare that His Exc. Mgr. Michel Doumith has been elected by the episcopal Synod of our Community to be Archbishop of Tyre and that he has been raised by us to this high dignity on June 29th,

1956. In this capacity, he is in charge of all Maronites residing in Israel territory and it is his duty to make the prescribed canonical visit to them. We have asked His Exc. Mgr. Elie Farah to introduce him in our name to the members of his new diocese. We shall therefore be grateful to all civil and military authorities for any facilities accorded to Their Excellencies in carrying out their mission.

Given in Bkerke, in our Patriarchal Residence,

(Signed): Paul Pierre Méouchi,

Patriarch of Antioch and the whole East."

the 26th March, 1957."

The Delegation stayed in Israel for 10 days, visiting the Maronite communities and their institutions. While in Jerusalem, they were received by Mr. Z. Warhaftig, Deputy Minister for Religious Affairs.

NEW GREEK ORTHODOX PATRIARCH OF JERUSALEM

On April 1st, the following letter was delivered to the Israel Minister for Religious Affairs:

"I have the honour to bring to the notice of Your Excellency that by the Grace of God, and by the majority of the canonical votes of the members of the Holy Synod of our Patriarchate, I was duly elected according to law to be Patriarch of the Holy City of Jerusalem in succession to the late Patriarch Timotheus, and to fill the vacancy created after his death in the Patriarchal Throne of Jerusalem, and to exercise all the ancient rights and functions of this office.

After the completion of all required formalities and proceedings, I assumed my duties as from the 1st March, 1957, in the Patriarchal Throne of Jerusalem, and I exercise now all rights, functions, jurisdictions, and privileges appurtenant to this office.

With my best wishes and the assurance of my distinguished consideration, I remain,

Yours faithfully,

(Signed): Benedictos,

Greek Orthodox Patriarch of Jerusalem

Jerusalem, 15/28 March, 1957."

Patriarch Benedictos Papadopoulos was born in Brusa (Turkey) in 1892. He came to Palestine in 1906 and joined the Confraternity of the Holy Sepulchre in 1914. After graduating from the School of Theology in Jerusalem, he continued his studies in the Faculties of Theology, Law,

and Political Economy in Athens. In 1927 he represented the Patriarch of Jerusalem at the Conference of "Faith and Constitution" in Lausanne. In 1929 he was ordained and appointed Exarch of the Confraternity in Athens. Back in Jerusalem in 1947, he was made a member of the Holy Synod and, in 1951, Archbishop of Tiberias. Since that time he has also been in charge of the Patriarchal finances. The new Patriarch is the author of numerous articles on historical, canonical and theological subjects.

CATHOLICS OF GALILEE INAUGURATE NEW SCHOOL

On April 7th, the Catholic Communities of Galilee celebrated the inauguration of a new educational institution for the Christian population of Gush Halav (Jish), which, it may be recalled, is predominantly Maronite. The new institution, built on a plot made available by the Government to the Latin Patriarchate of Jerusalem, will be in charge of the Sisters of the Rosary, the only all-Arab religious order in the Holy Land. Several sisters of the Rosary have been admitted to Israel from Jordan for this purpose.

The inaugural ceremony was presided over by His Exc. Mgr. Michel Doumith, Archbishop of Tyre (whose diocese also includes the Maronite communities in Israel). Among those present were His Exc. Mgr. Elie Farah, Maronite Archbishop of Cyprus, Mgr. Antonio Vergani, the Latin Patriarch's Representative in Israel, Mgr. Basilius Samman, Greek Catholic Vicar of Nazareth, representatives of the Ministries of Religion and Education, and the Military Governor of Galilee.

ACTIVITIES OF THE SCANDINAVIAN SEAMEN'S CHURCH IN ELATH

On April 8th, the Rev. Per Faye Hansen, Pastor of the Scandinavian Seamen's Church in Haifa, accompanied by Miss Gunnlaug Lauten, hostess of the Church, visited Elath to extend the services of his Church to the crews of the Scandinavian ships calling at that harbour. On board the Danish ship "Brigitte Toft" he spoke to the sailors on "Israel and the Arabs in the light of the prophecies". He also told them that both Israel and Scandinavian Christians appreciated very much their pioneering navigation to this old Biblical port which, according to believers in the prophecies, is expected to have a great future. The Pastor and the hostess also visited the pipeline and the first big tanker bringing oil to Elath, and at the same occasion called on the Swedish specialists working in the granite quarries near the Egyptian border. Arrangements were made for services for the Scandinavian sailors who might call in the future.

BIBLICAL RESEARCH CONFERENCE IN JERUSALEM

On April 8th, the fifth annual Bible Conference, organized by the Israel Society for Biblical Research, opened at the National Convention Centre in Jerusalem. The conference lasted four days. The chief topics discussed were: the personality of Isaiah; the Prophecy of the Latter Days and the Messianic idea; Prophecy and Monarchy; the influence of the natural features of the country on Isaiah's prophecy; prophecies concerning Egypt, Babylon, Assyria and Moab; the "Suffering Servant"; the "Consolation of Zion"; the Royal House of David; the structure of the Book of Isaiah; the Books of Hosea, Amos and Micah. Among the many lecturers were Professors A.A. Urbach, N.H. Tur-Sinai, S.D. Goitein, M.Z. Segal, Y. Kaufmann, P. Churgin, Dr. Y. Yadin and Dr. D. Flusser. There were also two women lecturers, Mrs. Rachel Margoloth and Mrs. Yona Yellin-Kalai. The conference was attended by very large gatherings of people from all sections of the Israel population including Christians.

In an interview given to the Press, Dr. H. Gevaryahu, Chairman of the Israel Society for Biblical Research, said that an intense spiritual revival is felt in Israel, manifested by the greatly increased interest in the Bible and in Biblical studies. The study of the Bible occupies a very important place in the curriculum of elementary and secondary schools. There are now over a thousand teachers of Bible in this country, including some 300 Biblical scholars. About 20 works of research in all fields of Biblical scholarship are published annually in Israel. Among the most outstanding to appear in recent years are the Biblical Encyclopaedia and Prof. Ezekiel Kaufmann's "History of Religion in Israel". Mention may also be made of the quarterly *Beth Mikrà*, devoted to Biblical research.

BIBLICAL MANUSCRIPT ACQUIRED FOR LIBRARY

The "Keter Torah" of the Karaite synagogue in the Old City of Jerusalem has been acquired by the Hebrew University for the Jewish National and University Library.

A "Keter Torah"—or "Taj" in Arabic—is the name for a complete Biblical manuscript, generally written on parchment, vowelled and annotated. In Spain and North Africa it is known by the name of "Mikdashia"—God's Temple.

The "Keter" purchased by the University is written on parchment in beautiful script and is surrounded by annotations written in decorative form, most of them at the bottom of the column but sometimes around it. The 503 columns are in a complete state of preservation.

The last page contains a colophon with the following details: "I, Moshe Bar Menahem d'Albornoz, wrote and delivered this book, known as Mikdashia, for the esteemed Rabbi Mordechai Ben Rabbi Yitzhak. I finished it in the month of Sivan in the 82nd year of the 6th millenium" (i.e. 1322 C.E.).

EASTER 1957

Easter was celebrated this year both by Eastern and Western Christians on the same dates. Since this occurred during the week of the Jewish Passover, a festive atmosphere reigned all over the country.

On Maundy Thursday a group of Franciscan Fathers, led by the Custos of the Holy Land, crossed from Jordan to Israel to attend prayers at the Chamber of the Last Supper. There they were joined by the Apostolic Delegate and a large group of Israel Catholic residents.

On Good Friday large numbers of Israel clergy and numerous parties of pilgrims from abroad crossed to the Old City to attend the ceremonies in the Church of the Holy Sepulchre. Notable among the Protestant pilgrims were a Danish group led by Pastor Ronnenfeldt and a Finnish group led by a woman preacher, Ainokaija Kaakinen. On Great Saturday, the Holy Fire, lit by the Greek Orthodox Patriarch at the Tomb of Jesus, was brought to Israel. It was first carried by two Greek priests to no-man's-land and thence, by the Superior of the Monastery of St. Simeon and the Head of the Russian Ecclesiastical Mission, to the Mandelbaum Gate. There special envoys waited for them to carry the sacred flame to the Orthodox churches situated in Israel.

The personnel of the U.N. Emergency Forces stationed in the Gaza Strip and in the straits of Tiran were invited by the Israel Government to spend their Easter holidays in Israel. Permission was also given to the members of these forces to travel through Israel territory to the Holy Places in the Old City.

FRANCISCAN SCHOOLS IN ISRAEL

1633 pupils attend the schools of the Custody of the Holy Land in Israel. 362 of them are "Latins"; 287 are Catholics of Eastern rites; 402 Orthodox; 11 Protestants; 473 Moslems; and 98 others. It may be of interest to note that the number of Moslems in the Franciscan schools in Israel is greater than that attending the same schools in Jordan.

THE ARCHBISHOP OF FINLAND VISITS ISRAEL

On April 24th, His Grace the Archbishop of Finland and Mrs. Salomies arrived in Israel for an 8-day tour as the guests of the Government. During their stay here, they visited Rehovot, Ashkelon, Haifa, Nazareth, Tiberias, the Hulah District, Safad, Meron, Jerusalem and Tel-Aviv. While in Jerusalem, the Archbishop and Mrs. Salomies were received by the President, Mr. Ben-Zvi, and by the Minister for Religious Affairs, Mr. Moshe Shapiro. They were also the guests of honour at several receptions given by the Government, the Finnish Representatives, and the Israel-Finland Association. The visitors left on May 2nd.

Archbishop Ilmari Salomies is a former Professor of Ecclesiastical History at the University of Helsinki and the author of a number of studies on the Church of Finland and especially on the Pietist Movements in the 18th and 19th centuries. Mrs. Kirsti Salomies is a well-known Finnish writer of books for children.

CHRISTIAN SCHOLARS AT THE WORLD CONGRESS OF JEWISH STUDIES

Some 25 Christian scholars from various parts of the world have already notified their intention to take part in the second World Congress of Jewish Studies to be held in Jerusalem from July 28th to August 14th, 1957. The congress will deal with problems concerning the Bible, Hebrew language, Talmud and Rabbinics, Jewish History, Hebrew Literature, Jewish Religion and Philosophy, Yiddish Language and Literature, as well as with ethnological and linguistic questions relating to various ethnic groups residing in Israel. Among the Christian participants will be scholars from England, France, Belgium, Holland, Switzerland, Spain, Italy, Sweden, Finland and Czechoslovakia.

25TH ANNIVERSARY OF THE CHURCH OF ST. ANTHONY IN JAFFA

On May 1st, the Latin parish of Jaffa celebrated the 25th anniversary of its new church dedicated to St. Anthony. The occasion was marked by a religious ceremony conducted by His Paternity Father Angelico Lazzeri, Custos of the Holy Land, and by a reception attended by members of the Diplomatic Corps, representatives of the authorities, religious leaders, notables and a large number of Christians of all rites.

The old church of the Jaffa parish had been that of St. Peter. It had been founded in 1251 by St. Louis, King of France, three times destroyed by the Moslems and three times rebuilt by the Franciscan Fathers. After the First World War, the city of Jaffa having greatly developed, the old

church was felt to be too small for the increased community and too distant from the new residential quarters. It was therefore felt to be necessary to build a new church. This was done in 1932.

The Latin parish of Jaffa numbers at present more than a thousand souls, is governed by a Rector, and maintains a considerable number of religious, educational and charitable institutions.

DAY OF THE BLESSED TABITHA IN JAFFA

On May 12th, some 2,000 members of the Greek, Arab and Russian Orthodox Communities in Israel gathered in the Russian church of St. Peter in Abu-Kebir (near Jaffa) to celebrate the feast of the Blessed Tabitha. The ceremony was conducted by Archbishop Isidoros, Metropolitan of Nazareth, and Archimandrite Pimen, Head of the Russian Ecclesiastical Mission in Jerusalem. It was followed by a procession around the tomb of Tabitha, in which large crowds of worshippers took part.

Among those present were several foreign and local Ecclesiastics, officials of the Soviet Embassy and representatives of the Israel authorities.

REORGANIZATION OF THE ANGLICAN CHURCH IN THE MIDDLE EAST

The Anglican Bishopric in Jerusalem will soon be transformed into an Archbishopric embracing most of the countries of the Near and Middle East. The Right Rev. A.C. MacInnes, Bishop of Bedford since 1953, who has already been announced as the successor to the retiring Right Rev. W.H. Stewart, will accordingly have the title of Archbishop in Jerusalem and Metropolitan conferred upon him.

The new Archbishop will be the Head of an Episcopal Synod of all the bishops who come under his metropolitan jurisdiction, that is, the Bishop in Egypt and Libya, the Bishop and the Assistant Bishop in the Sudan, the Bishop in Iran, and the Bishop in Jordan, Syria and Lebanon to be appointed in the near future. In addition, he will also exercise diocesan jurisdiction over the Anglican congregations and establishments in both parts of Jerusalem, as well as in the other areas of Israel and Cyprus.

THE JERUSALEM Y.M.C.A. TODAY

by HERBERT L. MINARD

General Programme Secretary

Visitors to Jerusalem, Israel, sometimes find it strange to discover in it the unusual plant and facilities of the Young Men's Christian Association. With the Christian community forming only a small section of the predominantly Jewish population, an institution of the proportions of the Y.M.C.A. seems at first out of place. In a sense the Y.M.C.A. demonstrates the variety of experience through which the Holy City has passed in the last seventy-five years, surviving wars and changes in Government but

holding to its essential purpose of serving as a Christian centre. Founded in Jerusalem in 1878, the present buildings were opened in 1933 and are unquestionably the best known among all the Y.M.C.A. structures throughout the world.



Because its emphasis is upon service to the whole community without distinction as to race or creed, the Jerusalem Association enjoys cordial relations with the Government on municipal and national levels. In addition

to its own programme, the Y.M.C.A. provides facilities for use of Government training classes for civil servants, the Kol Israel (broadcasting service) symphony orchestra, national conventions, amateur theatrical groups, and several Jewish sports organizations. It is also host to the Jerusalem Rotary Club whose weekly luncheons are held in its lecture hall.

The Jerusalem Association is a part of the world service programme of the International Committee of the National Councils of the Y.M.C.A.'s in the U.S.A. and in Canada. Although under the direction of this international body, it is dependent upon local support to finance its programme. In normal times income derived from its hostel, which is open

to men and women and is used by tourists to the Holy City, provides substantial assistance in underwriting membership services. Middle East disturbances and the 1956 Sinai Campaign, and the resulting reduction in tourists to a negligible number, together with the rise in the cost of living, have placed a serious strain on the economic health of the Association. Stringent cuts have been made in many departments to effect economies, although programme services have been maintained.

How extensive the programme is, can be seen by a glance at participation and membership figures for a recent month. Total membership was 2,217, including 650 women and girls and 333 boys. The total membership showed 401 with social (basic) membership, and 1,765 with Physical Education Department privileges. Total participation in all Physical Education Department activities was 19,484. The Library, with 25,000 volumes in five languages and a special religious section, issued 1,919 books to 1,395 borrowers. The current term of evening classes has an enrolment of 280.

During the year a new emphasis has been placed on activities for the family and married couples. A special division has been created to take care of the interests and needs of older boys, sixteen and seventeen years old. A further special feature is a summer day-camp or *kaytana*, designed to serve 385 boys and girls in each of two four-week periods during July and August.

As a community centre, the Jerusalem "Y" has been able to help new immigrants to become adjusted to a new homeland. In recent months Hungarian and Egyptian refugees have been accepted into membership.

Distinctly Christian religious activities have continued to include a Sunday evening Christian Fellowship Vesper Service, participation in the Y.M.-Y.W.C.A. World Week of Prayer, and Christmas and Easter services. An important feature during holy week is a Maundy Thursday Communion Service held in the chapels of the Jesus Tower, beginning in the oratory (a room stressing reconciliation as a basis for worship), the Upper or Last Supper Room, and the Room of Silence (a prayer chapel in the dome of the tower). This service has significance not only for local Christians but also visitors to the Holy Land at the Easter season.

The make-up of the employees of the Association suggests another aspect of its life, for they include Christians, Moslems and Jews. A fundamental requirement within the entire Association movement is that its secretarial staff be drawn from the Christian community. An exception has been made in Jerusalem with the Physical Education Department

Secretary, a Jew. His associate, whom he has largely trained, is an Arab Catholic, further indication of the comradeship within the "Y". The Christian staff is ecumenical in character, including members of Protestant, Catholic, Armenian Apostolic, Greek and Syrian Orthodox, and Abyssinian churches. Moslems also serve in various departments, and more than a dozen instructors of the Jewish faith conduct classes in the Social and Physical Education Departments. In this manner the Jerusalem Association, even through employment, demonstrates its uniqueness among other institutions in the Holy City.

Special attention is being paid to providing a trained leadership for the Association's programme. The General Secretary and General Programme Secretary are fully accredited Y.M.C.A. secretaries from North America, named to their posts by the International Committee. During the past three years four senior staff members have had fellowship training experiences in Canada and the United States and two others are scheduled for similar study during this year and 1958.



Members of the Jerusalem "Y" covet contacts with Associations in other lands. During the past year a number of members have travelled in Europe, England, and North America and have been welcomed into Y.M.C.A. activities wherever they have gone. This summer two members of the Jerusalem Y's Men's Club will participate in the International Convention of Y's Men's Clubs to be held in Toronto, Ontario, Canada.

Across the south wall of the gymnasium building of the Jerusalem Association is the inscription, "They can who think they can." An institution which believes it is possible in action to bridge differences of race and faith in an area of many tensions, a quarter of a mile from a troubled armistice line, may still be considered strange to some—but to many in Jerusalem the Y.M.C.A. is more than ever a necessity.

THE AMERICAN FRIENDS SERVICE COMMITTEE IN ISRAEL

by WILLIAM CHANNEL AND MICHAEL WRIGHT

Members of the AFSC Unit in Israel

The AFSC began work in Israel immediately after the War of Independence in 1948, when it was asked by the United Nations to organize relief for Arab refugees until the U.N. was in a position to take over this task. Thereupon the Committee engaged in a programme of relief in the

Gaza Strip and in Galilee. This work was later taken over by the present U.N.R.W.A. organization in March 1950. During the operation of the relief programme, the staff working in Acre began to see needs in the Acre community,—health and recreational needs which could be met by a Community Centre programme. At the same time those in the field saw the need for agricultural help in Arab villages in the Galilee area. Thus the Tur'an agricultural project was begun early in 1950, followed shortly by the opening of the Community Centre in Acre.



Tur'an

The Tur'an project was undertaken with the co-operation of the Israel Ministry of Agriculture. It was the Ministry's hope that AFSC could help this Arab village near Nazareth to change

from primitive ways to modern mechanized methods of agriculture, so that they could successfully compete with the surrounding kibbutzim. The Ministry of Agriculture selected this village, and the AFSC moved in with a complete mechanical unit: tractors, ploughs, combine, manure-spreader, etc. From an agricultural point of view Tur'an was a successful project. When the AFSC went into the village, the villagers were selling all their manure to the surrounding kibbutzim. At its departure, they were not only using all their manure on the fields, but in the final year

had purchased 20 tons of chemical fertilizer on their own. The agricultural output of the village had doubled. Its income had doubled. On the other hand villagers were still not able to co-operate with each other. The hope for a co-operative that would buy the machinery and operate it in the village was as far away as the day the machinery moved into Tur'an five years before. Allah had sent the Quakers to Tur'an. Allah would keep the Quakers in Tur'an.

The Ministry of Agriculture now operates the machinery in Tur'an and three other nearby villages on a fee basis. The machinery is getting fuller, more efficient use, and villagers are continuing to use it.

The AFSC has sometimes felt that it had failed to help the villagers to make any social progress. An effort to build a road required years of cajoling, with the villagers always waiting for the Quakers to do the job for them. The road finally was built. It is now being planned to extend the road through the village to the school. Land owners are to pay a share according to their ability and the amount of land they own. Landless poor who cannot contribute money are to give three days' free labour in addition to the paid days of labour provided from a government arrangement. It is a surprise to hear that the village can get together to this extent. Maybe some of the lessons of the project did have their effects.

The AFSC is now making surveys of Arab villages in Galilee in preparation for the selection of a site to begin a community development project in a group of villages. In this new project the AFSC hopes to start with some small area of need which the villages feel themselves and are willing to work on from the beginning, assuming their full share of responsibility right from the start. For true village development consists not in bringing a service to a village, but in working to get its inhabitants to participate in recognizing and meeting their own needs: in helping villagers to help themselves.

Community Centre

The Community Centre in Acre opened shortly after the Tur'an project in 1950. It is housed in the building formerly used to dispense relief supplies. The programme consists of a well-baby clinic with a nurse who also does home visiting, a nursery school for 75 children, afternoon club and play activities for school children, clubs and recreational activities for teen-agers and young adults, and weekly educational programmes for adults. The goal for the Community Centre in Acre is to devolve the centre on to the local community, so that the Acre community can con-

tinue to run this service for itself after the Service Committee has left. This will take another ten or fifteen years, but there are interim short-term goals leading in that direction.

Work Camp Programme

In Israel the work camps have a special service to perform in addition to those values usually expected from work camps, that of bringing together the Jewish and Arab citizens of Israel with volunteers from abroad. Work camps give these people a chance to work together in a small intimate group on a common, worthwhile project. There are two camps a year: a spring camp of two weeks and a summer camp of six weeks. The personnel of each camp is made up of about a third Arab Israeli, a third Jewish Israeli, and a third foreign work campers from Europe and the United States.

In addition to accepting work campers from abroad each year, the AFSC sends each year a number of Israelis to work camps in Europe. It is hoped that by coming into contact with the Arabs from the neighbouring countries, these volunteers will meet in an atmosphere of peace which will help them to develop personal relationships impossible in Israel. There have been many successful contacts of this type that have taken place over the years.

The AFSC is planning to establish a regular discussion group, with a fixed topic such as "The Role of Israel in the Middle East." The purpose of this group is to bring together people of as many different backgrounds as possible, who under ordinary circumstances would not have the opportunity to meet and discuss questions of common interest. This intellectual experience within a group with no particular political bias would stimulate a free exchange of ideas and further the AFSC's ultimate aim of developing personal relationships on grounds of equality and understanding.

In a situation such as this, the AFSC is constantly impressed with the smallness of its contribution to the problems of the Middle East. But Friends have never been intimidated by the fact that they did not have the final answers, but have been willing to hammer away at the small personal relationships. And in the Middle East, as well as the rest of the



world, it is the quality of personal relationships that is important. So though the committee's work may be but a drop in the bucket, the personal relationships among the people they contact and whom they can bring into contact with each other will probably be the greatest contribution they can make in the atmosphere that now rules the Middle East.

ARCHAEOLOGICAL ACTIVITIES IN ISRAEL IN 1956

by DR. M. AVI-YONAH

Lecturer in the Hebrew University of Jerusalem

The nation-wide interest in archaeology found vivid expression in the extensive participation of the general public in the Annual Convention of the Israel Exploration Society, held in Jerusalem last September. It was preceded by perhaps one of the most fruitful seasons of excavating in this country since the inception of the State. Israel archaeology is maturing and, relying more and more on its own resources, is beginning to produce adequate results.

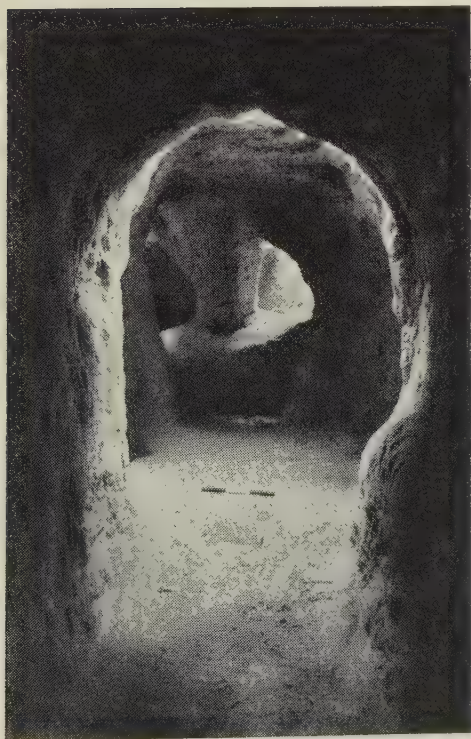
As was to be expected from the varied body of archaeological scholars now at work in Israel, the excavations ranged over its full historical panorama, from the Old Stone Age to the Byzantine periods.

Taking them in chronological order, we should mention first Dr. Stekelis' remarkable discovery of the remains of a human skeleton in the *Kabbara Cave*, thus adding yet another to the seventeen remains of early man found in the Carmel Mountain. It is well known that Carmel Man presents a puzzling problem because of his combination of the skeletal characteristics of the Neanderthal and modern man; a detailed study of the new skeleton should throw interesting light on the problem.

Descending further down time's ladder we reach the Middle Stone Age, represented in Palestine by the Natufian culture, first discovered by Prof. D. Garrod in the *Shuqba Cave* in the valley of that name. M. Jean Perrot, excavating on behalf of the French Centre national de Recherches, unearthed at *Mallaha* near Lake Huleh a remarkable tumulus or grave. At the bottom of a walled pit 1 metre deep and 5 metres across was found a human skeleton in a crouched position, with its head crowned



I,1. Large tomb of the Middle Stone Age (some 10,000 years old), found at En Mallaha.



I,2. Underground dwelling (3,500 B.C.) uncovered by the French Archaeological Mission at Safadi, near Beersheba.

I,3. Head of feminine figurine in ivory (3,500B.C.) uncovered by French Archaeological Mission at Safadi near Beersheba.

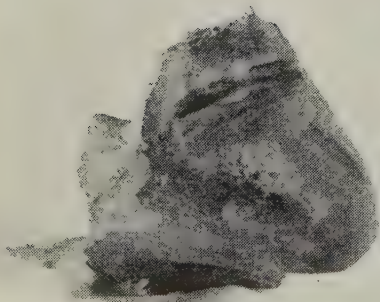




*II,1 Basalt Incense Stand from Mezer.
Late Chalcolithic Period.*



*II,2 Bowl from Mezer. Late Chalcolithic
Period.*



*II,3 Mouth and Chin of pottery head from
Gath. Israelite Period.*



*II,4. Seal impression on jar handles: "lemelekh
Memshat"; from Gath. Israelite Period.*



III,1. Beth She'arim. General view of the Basilica.

III,2. Beth She'arim. Outer wall of the Basilica.





IV,1. Caesarea, Capital with Menorah.

IV,2. Caesarea, General view of excavations.



IV,3. Beth She'arim, Catacomb with relief of candelstick.

with a diadem of shells; several other human skeletons lay near by. The grave was surmounted by a mound with two concentric stone circles; next to it, in a basin, were the remains of a fireplace, perhaps the traces of a place for sacrifices. This interesting combination of a grave and a sacred site shows evidence of a religious approach to death and funerals; it is thus one of the earliest available evidences for the dawn of religion in mankind.

The period of transition from the Stone to the Bronze Age, the so-called Chalcolithic Age (now established in the fourth millenium B.C.E. by the newly discovered method of Carbon 14) has been much in evidence lately owing to the finds of an underground city at *Bir Abu Matar* and at *Khan Bitar* by J. Perrot and M. Dothan respectively. The latter has continued his researches at another site, *Mezer* in the Sharon, and has found a Chalcolithic settlement with metal workings, among the products of which were some of the finest bronze axes so far discovered from that early period.

With the Bronze Age or the Canaanite period we enter the full light of history. Here the most remarkable find of the season has been that of the City Gate of *Jaffa* by J. Kaplan. Excavating a three-layered stratum of the Late Bronze Age (16-12 cent. B.C.E.), he has found a ramp leading up to a gate flanked by two brick walls. A massive bronze door-hinge, 32 centimetres long and weighing 30 kilograms and the fragment of a hieroglyphic inscription of a Pharaoh of the 18-19 Dynasty, were the outstanding finds of this campaign, the second on the site.

The excavation at Hazor has covered both the Bronze and the Iron Ages; it was dealt with in an article by Dr. Yigael Yadin, the Director of the excavations, published in the previous issue of "Christian News from Israel".

The Israel Department of Antiquities has begun what promises to be a lengthy campaign on the presumed site of the Philistine city of *Gath*. So far the principal discovery has been that of a sloping glacis of bricks, protecting the city wall from the time of Solomon. Other remains on the site include Persian storage pits and a level of Chalcolithic mud brick houses at the bottom of the *tell*. The work at Gath was directed by S. Yeivin, the Director of Antiquities.

The Israel Exploration Society continued its work at *Beth Shearim* for the eighth season; owing to the absence of Dr. Avigad from the country the work was directed by the original excavator, Prof. B. Mazar, President of the Hebrew University. The work concentrated in this season

on the clearance of the city site, parallel with a continuation of the excavations of the necropolis at its base. The excavations brought one great surprise: contrary to what was believed hitherto, Beth Shearim was found to have existed already in the times of the Israelite monarchy and the subsequent periods, down to its great age as the seat of the Patriarchate and Sanhedrin and the central necropolis of world Jewry in the 3-4th century. Another important find made on the site was that of a basilical building, probably a *beth-din* (rabbinical court). Owing to the fact that Beth Shearim was in the third century one of the principal seats of Talmudic scholarship, its walls must have witnessed some of the most momentous doctrinal and *halachic* debates of the age. In the necropolis itself some new types of tombs were discovered, including a mausoleum with a neighbouring tholos. In the site of Alonim nearby the excavators cleared a tomb of an earlier type, probably connected with the Talmudic centre of Ardasus-Tiv'on which preceded Beth Shearim.

Finally, at *Caesarea*, an expedition of the Archaeological Department of the Hebrew University, financed by the Louis M. Rabinowitz Fund for Synagogue Research and directed by the writer, cleared a fourth century building, presumably a synagogue, on the seashore. An inscribed marble column and capitals decorated with *menoroth* and monograms were evidence of the sumptuous architectural character of the site. A deep sounding reached virgin soil on which rested the Hellenistic remains of Strato's Tower, the predecessor of Caesarea on the same site. Superimposed on the fourth century building were mosaic floors of a later (sixth century) construction, one of which, inscribed in Greek, mentioned a certain Beryllos, head of the synagogue and its administrator. Discoloration of the pavements and pieces of sulphur found on the floor were dramatic evidence of the violent end of this later building.

ISRAEL'S PART IN CIVILIZATION'S RACE WITH FAMINE

by WALTER C. LOWDERMILK *

Israel is the most exciting country I know of anywhere. More is being accomplished in a shorter time and there is an urgency about works of construction and land and water development that makes this area of the Holy Land an inspiration for all who "have eyes to see and ears to hear". I have been coming to Israel from time to time since 1939, and while we are leaving the country this summer, we expect to return next year.

My experience in studying the relation between peoples and their lands in some 39 countries of this world, has convinced me that now *civilization is running a race with famine, and the outcome is still in doubt*. All lands are now possessed by nations and a population explosion is not far off. Population experts predict that the present world population of 2.7 billion will by 1980 reach 3½ to 4 billion and, by the end of the century, may reach as high as 5½ billion souls. Mortality rates are declining and life spans are longer as science reduces the toll of diseases.

But this race with famine is not because the resources of the world are insufficient for the present population or even double their number. The

* Professor Walter C. Lowdermilk, a pioneer in soil and water conservation in many countries of the world, will celebrate his 70th birthday while en route back to the United States, after having spent most of the past 6 years in Israel. After a distinguished academic career as a Rhodes Scholar at Oxford, he became a pioneer more than 40 years ago in working out devices and programmes for measuring and controlling soil erosion and storm waters.

In 1939 the United States Department of Agriculture sent Lowdermilk through North Africa and the Middle East to study old lands. After his trip, he wrote "Palestine, Land of Promise", in which he demonstrated that Jewish immigrants were bringing their own absorptive capacity with them as they drained swamps, reclaimed worn-out lands, and started industries. The book also showed that by a Jordan Valley Authority, often called "The Lowdermilk Water Plan," the Holy Land could absorb several million more people.

When the State came into being, Dr. Lowdermilk offered to come to Israel without salary for a year, to start soil and water programmes. Later he was engaged by the United Nations Food and Agricultural Organization, and in this capacity has been here for the past few years.

earth's capacity to yield crops is quite sufficient. It is the folly and wastage of man and the slowness of peoples in adopting improved farming methods in under-developed countries that is plunging the world into this race with famine. With few exceptions, populations are increasing much faster than improvements in agriculture. In Africa we found many countries doubling populations in 25-35 years, yet natives still used early iron-age methods to grow food. Seldom were lands irrigated, though people were starving beside rivers and lakes during dry seasons.

United Nations Technical Assistance and U.S. Point Four are making advances, but not nearly fast enough to keep pace with the increase in population. The hope of the future is abundance of food for all. My experience with famines in China was that hungry peoples neither keep the peace, nor their treaties, nor stay within their borders.

Israel is giving a good demonstration in reclamation and conservation of damaged and mis-used lands, to grow food for rapidly increasing numbers. No nation in the world ever doubled their population in 4 years as did Israel after the formation of the State. The "ingathering of the exiles" from east and west, north and south is a fulfilment of the prophesy of Isaiah 45:6-7. This ingathering has continued ever since as new outbursts of anti-semitism in Egypt, Morocco, Poland and elsewhere drive out tens of thousands of Jews into Israel, the only place to which they can flee. Here they are taken into the economy of the country, and provided for in what I consider one of the most efficient and greatest humanitarian projects ever attempted by any country. The Jews here have literally been carrying out for the benefit of almost a million refugees from Nazi Europe or Arab countries the injunction of the Master to "feed the hungry, clothe the naked, heal the sick, shelter the shelterless, comfort the broken-hearted and succor those that are in distress". Yet with all this influx of destitute ones, stripped of possessions, Israel has grown stronger each year. There is now an abundance of vegetables and fruits in the markets and shelves are full of goods, mostly "made in Israel".

Israel, more than any country in the world, has the drive of necessity, knowledge and willingness to work to do what is necessary to redeem the land. In doing this in her own interest, Israel becomes a pilot area for rejuvenation of the Middle East and North Africa.

In spite of hostile neighbours and economic difficulties and constant boycott and raids from adjoining countries, the new State of Israel in 9 years has done more in material reconstruction and human rehabilitation than all other Middle East countries combined.

Hundreds of new villages dot barren hills that until recently supported a few villages of shepherds and their goats. Former "men-made deserts" are being made into irrigated oases. Tens of millions of trees, planted in soil pockets in rocky hills, from which an average of 3 feet of soil has been eroded, are green as emeralds. Centuries of over-grazing by goats had reduced much of the land to thorns and unpalatable weeds. In its grass nursery, Israel grows tons of good native grass seeds and is rapidly reseeding range lands. The ubiquitous goat is no longer permitted on Jewish lands, but Israel, in deference to the way of life of her 180,000 Arab citizens, permits them their herds of goats. She also gives technical and financial assistance to Arab farmers, makes loans, builds new roads to Arab villages and gives agricultural advice, and has a number of fine young Arabs trained in conservation who direct the planting and improvement of tobacco. All this, together with markets and fair prices, is bringing Arab farmers new prosperity.

To control soil erosion and conserve storm waters, Israel is building or repairing rock terraces to protect thousands of acres, and in extensive rolling lands without stones, many more thousands are treated with broad based terraces, including diversion channels, waterways, small dams and works of irrigation and drainage. The landscape of the Holy Land here is changing as patterns of contour farming spread over the countryside. Israel's Technical Institute at Haifa is now training agricultural engineers for all these works.

We attended the opening of the first huge 66 inch pipe line to deliver Yarkon waters to fertile dry lands to the south, that for geologic ages have wasted into the sea. We are now watching the even larger 70 inch pipeline being put in to carry remaining Yarkon waters to the Negev. Another pipeline, 108 inches in diameter, is to carry Jordan river waters southward when Israel gets her share of this sacred river.

In the Huleh, we watched the ceremony of "First Ploughing" of drained peat swamp lands,—a beginning of an agricultural paradise in this well-watered valley.

Collaboration of peoples in development of natural resources holds far greater promise for peaceful activities than does the fostering of conflicts, especially when two or more nations share a river drainage. A new statesmanship to advance human welfare, founded on hydrology, engineering, agriculture, and resource development is needed. Former diplomacy that plays one country against another has failed miserably. My plan for a Jordan Valley Power and Irrigation Project would bring prosperity and

full development of lands and waters to Jordan as well as to Israel, for the two countries are a geographic unit. Part of the project requires collaboration with neighbouring countries, but portions of the project that lie within the State of Israel are being put in now.

Three thousand years ago, Moses in the Ten Commandments defined man's responsibilities to his Creator and to his fellow men. If Moses, the shepherd, could have foreseen how peoples the world over would destroy the good earth by over-grazing of herds and farm lands by soil erosion, he might have been inspired to deliver an Eleventh Commandment to define man's responsibilities to the Holy Earth. In Jerusalem, 1939, I first gave over the radio what I suggested as an Eleventh Commandment to define man's stewardship of the good earth and its resources.

"Thou shalt inherit the Holy Earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect the hills from over-grazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this good stewardship of the land, thy fruitful fields shall become sterile stony ground or wasting gullies, and thy descendants shall decrease, and live in poverty, or perish from off the face of the earth".

DOCUMENTS

REPORT BY MR. G. GARITTE ON HIS MISSION TO THE MONASTERY OF SAINT CATHERINE, SINAI

At the request of the Governments of Egypt and Israel Mr. Gérard Garitte, Professor in the University of Louvain, was sent by Unesco, in January last, on mission to the Monastery of Saint Catherine, Sinai. We publish below the report submitted by Mr. Garitte to the Director-General of Unesco on the conclusion of his mission.

I. THE ISRAELI OCCUPATION (17 November 1956–15 January 1957)

The first Israeli troops reached the Monastery of St. Catherine on 17 November 1956. When I myself arrived at 6 p.m. on 10 January 1957

I found Major Akiva Saar and Captain Moshe Grassiani, of the Israeli Armoured and Parachute Forces respectively, installed there with about ten soldiers (convalescent wounded, radio operators and two military po-

licemen) who were all living in the hostelry of the Monastery (within the enclosure). The duties of Major Saar and his men, according to his own statement and statements made by the monks, consisted mainly in receiving the many visitors (between 2,500 and 3,000) to Mount Sinai during the two months of Israeli occupation and ensuring the orderly conduct of the tours of the Monastery which were invariably carried out under the Major's personal escort. The Israeli detachment handed over the monastery to UNEF troops at 10 a.m. on 15 January 1957.

At the entrance to the Monastery, outside the enclosure, were two military police notices in Hebrew which read (as translated by Major Saar and Captain Grassiani):

'To all troops and civilians. Entrance to the Monastery and its grounds is prohibited without a pass from the District Commandant. Any person not in possession of a pass will be arrested and punished.'

At my request the Reverend Archimandrite Christophoros, skevophylax and librarian of the Monastery, handed me a written statement in Greek, dated 20 January 1957, of which the translation is as follows:

'To Mr. G. Garitte, Professor in the University of Louvain and special Unesco delegate.

Having received your written request for information about the circumstances of the Israeli occupation and the general conduct of the troops concerned from the date of their arrival here until the day of their de-

parture, I am glad to comply and to report as follows:

(1) The Israelis reached the Monastery on 17 November 1956 and left it on 15 January 1957.

(2) Between the two dates mentioned above approximately 2,500 persons visited the Monastery.

(3) During the stay of the Israeli forces the Monastery was also visited by eight professors from the University of Jerusalem who, after seeking our permission, worked in the library for eight days; on the conclusion of their work, which was carried out in conformity with the rules of the library and under our supervision, they returned home.

(4) Within the first week after their arrival here, the Israelis detailed a military police guard to maintain order during tours of the library, the church and the monastery.

(5) Visitors were invariably accompanied and closely supervised by Major Saar who resided in the Monastery throughout.

(6) Fifteen days after the beginning of the occupation the Monastery was visited by Moshe Dayan, Commander-in-Chief of the Israeli Forces.

(7) As verified by yourself and by the Red Cross representative, Mr. Guillard, who visited the Monastery on 25 December, the Israelis left the treasures and manuscripts of the Monastery intact.

(8) The Israelis supplied us with foodstuffs and also allowed the United Nations to deliver to us foodstuffs which His Beatitude the Archbishop

Porphyrios asked leave to send us through that organization.

Having informed you of the foregoing, I beg to remain, etc.

Christophoros, Archimandrite
Skevophylax,

Sinai, 20 January 1957."

II. STATE OF THE BUILDINGS

I carried out a detailed inspection of all the buildings of the Monastery and its dependencies and found them undamaged.

The only damage which took place during the Israeli occupation was one broken window in the 'skevophylaxion' (treasury) of the church; I secured independent accounts of this incident from Major Saar, who reported it to me spontaneously, from Father Nikiphoros and from Father Sophronios. From these statements, the facts would appear to have been as follows:

At 7 p.m. on 25 December 1956, the day of the visit of Mr. Guiland, the International Red Cross representative, a Bedouin employed at the Monastery, Mahomet Farag Massayout, reported to Father Neophytos, the Monastery steward, that an Israeli soldier had broken a window in the skevophylaxion of the church.

The steward and Father Nikiphoros gave the general alarm and notified Major Saar. No one was found inside the church but it was discovered that outside there was a ladder against the wall and that the lower part of a window in that wall was broken (when I arrived this window had been blocked with a stone).

The ladder had been taken from a small garden inside the Monastery where the soil was damp. Major Saar noticed footprints in the earth, had the shoes of the Bedouin who had given the alarm removed and demonstrated to the satisfaction of all present that the footprints were the Bedouin's (see photographs attached). The Bedouin Mahomet, who customarily left the Monastery at 4 p.m. had that day stayed on until 7 p.m., for which he could advance no plausible explanation. Major Saar had him arrested but at the request of the monks, who were anxious to avoid any difficulties with the Bedouins, released him the following day and expelled him from the Monastery; the Bedouin has not been seen there since. There was no access to the Church treasury by way of the broken window, since this was blocked inside by a large cupboard. Father Nikiphoros assured me that none of the Israeli soldiers was aware that there was a ladder in the inside garden and that none of them knew that the window in question opened into the skevophylaxion which was never entered by any visitor, either civilian or military, during the Israeli occupation. Father Nikiphoros gave me a written report of this incident of which a translation will be found attached.

III. STATE OF THE LIBRARY

My very first visit showed that the books and manuscripts of the library were in perfect order.

On the wooden lattice separating the library proper—to which visitors

are not admitted—from the antechamber reading room was posted a notice in Hebrew reading 'No admittance'.

In the standing show-case on the left of the entrance to the antechamber was exhibited a letter in Hebrew and French from General Dayan. I took a copy of the French text (of which the following is an English translation):

'Israeli Defence Forces
General Staff

24 December 1956

To the Abbot of the Monastery
of Mount Sinai:
Right Reverend Father,

I should like to express my gratitude to yourself and to the monks of your Monastery for the kindly and willing assistance afforded to scholars, civilians and soldiers of the Israeli Defence Army who have had occasion to visit the sacred precincts.

Present circumstances preclude our expressing our gratitude for your generous hospitality as we should like but in so far as I can ever be of service to you personally or to the monks of the Monastery, I shall welcome the opportunity.

I have the honour to be,
Father Abbot,
Your obedient Servant,
Moshe Dayan,
Chief of Staff'

I took the trouble to make an individual check of the 3,300 odd manuscripts which are kept on the shelves of the galleries running the

length of the library on either side; I ascertained that the only missing items were those which were already missing in 1950.

The printed books kept on the floor shelves were also in good order with none missing, as were the records now kept in metal cupboards in the antechamber to the library.

IV. ARTS MUSEUM

Since 1950 the large hall situated on the eastern side of the library has been fitted out as an arts museum. On the walls are hung the most ancient of the Monastery's ikons with a few of the most precious of the church treasures (chalices, vestments, sacred vessels, etc.) shown in locked cases. Everything here was in good order and good condition.

V. THE CHURCH

I carried out a number of inspections of the church with its numerous ikons and art treasures, the sanctuary containing, among other objects, shrines and the reliquary of St. Catherine, the chapel of the Burning Bush and the halls and chapels abutting on the church. Everything was intact.

VI. THE FORMER LIBRARY

I also thought it well to inspect the structure and rooms of the former library to which visitors are only admitted in quite exceptional circumstances. The Reverend Archimandrite Christophoros, librarian, assured me that no one had ever even asked him what the building contained.

I found all the collections of ikons and art treasures there in the same state as when I saw them in 1950.

VII. OTHER PREMISES

I likewise found the mosque, the outbuildings and the premises of the hostelry intact, with all their equipment and furniture.

VIII. DEPENDENCIES OF THE MONASTERY

I visited the property known as the House and Garden of the Twelve Martyrs a few kilometres from the Monastery, the Monastery's house and garden in the Feiran oasis (75 kilometres from the Monastery) and the 'métochion' of the Monastery at El-Tor on the Gulf of Suez. I found all in good order and perfect condition. The entrance gate of the Monastery's property at Feiran bore a notice in Hebrew reading:

'Property of the Monastery of St. Catherine. No Entry'.

On the site of the ancient town of Pharan, in the Feiran oasis, the scientific expedition from the Hebrew University of Jerusalem made some archaeological sample diggings, as Major Saar informed me. Some shallow excavations a few metres in diameter may be seen here and there. On my return on 21 January Captain de Ghellinck took a few photographs of these diggings.

IX. CONCLUSION

My finding is therefore that at the end of the Israeli occupation (17 November–15 January) the Monastery of St. Catherine on Mount Si-

nai, with all the cultural property it contains, was intact.

X. SUGGESTIONS

(1) It is eminently desirable that the Monastery of St. Catherine on Mount Sinai be placed as soon as possible 'under special protection' in the sense of Article 8 of the International Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague, 1954).

Isolated as it is in mountainous desert country it satisfies the conditions in paragraph 1 of the said Article 8 since it is at a great distance from any industrial centre, any important military objective or any main line of communication and cannot be used for any military purpose.

(2) For the preservation of the manuscripts in the library, particularly those whose binding is in bad condition, it is desirable—in order to avoid the loss or prevent the theft of detached pages or parts of manuscripts—that the Monastery authorities be put in a position to undertake the repair of those bindings which have become defective. They should have funds made available to them for this purpose and the services of skilled craftsmen.

(3) His Beatitude Porphyrios III and the Rev. Archimandrite librarian informed me of their wish to extend and improve the Arts Museum; for this purpose they should be given funds, more especially for the acquisition of additional metal show-cases in which numbers of art objects now scattered throughout the church and

other parts of the Monastery could be exhibited without risk.

(4) His Beatitude Porphyrios III told me that he would like to have a copy of the microfilms taken in the Monastery in 1950 for the Library of Congress and a microfilm reader. The microfilm reader and microfilms which might be kept either in Cairo or at the Monastery, would serve to avoid wear and tear of the originals in cases where reference to these was not essential.

XI. ACKNOWLEDGMENTS

His Beatitude Porphyrios III, Archbishop of Sinai, asked me to convey to the Director-General of Unesco his warm gratitude for the interest shown by Unesco in the Monastery and its cultural treasures.

I should like to take this opportunity of expressing my own sincere thanks to all the authorities and individuals who made arrangements for my mission.

I also wish to record the great satisfaction I had in finding that immediately after an armed conflict and in the midst of a grave political emergency Unesco has succeeded in securing unanimous agreement for the safeguard of property which is of cultural value only. All those who have the interests of civilisation and culture at heart will be anxious that should further armed conflicts unhappily arise, Unesco may be able to continue to give the lie to the ancient adage, *Inter arma silent Musae*.

Heverle-Louvain, Belgium
10 February 1957

APPENDIX

On 25 December 1956, Mr. Louis Guiland, representative of the International Red Cross, arrived at the Monastery in order to ascertain whether it had suffered in any way at the hands of the Israelis. That same evening, 25 December 1956, Mahomet Farag Massaout, a Bedouin employee, reported to the Monastery steward at 7 p.m. that an Israeli soldier had placed a ladder in order to get into the 'skevophylakion' (treasury) of the monastery; the steward at once raised the general alarm. At the time I happened to be in the hostelry, as I had work there. A member of the staff came to tell me what had happened and I at once notified the officer appointed by the Israeli General Staff to be responsible for the safety of the Monastery, Major Akiva Saar, who had ten soldiers under his orders. We found no one inside the church, but outside there was a ladder against the window of the 'skevophylakion' and half the window had been broken. Major Saar, however, pointed out that the perpetrator could not have effected an entry (through the window into the church) because the window was blocked on the inside by a large cupboard. The officer asked where the ladder came from; we told him that it was kept in a garden nearby. The earth in the garden was damp and he noticed some footprints, upon which he had the shoes of the Bedouin removed and put them beside these footprints; we all saw that they tallied. The officer then said to the Bedouin, 'For

the last month and a half you have been leaving the monastery daily at 4 p.m. How is it that today you have stayed on until 7 p.m.? It is you who reported the attempted robbery (to the steward): you, therefore, are the culprit.' He had the man arrested,

but the next day, out of consideration for the Monastery and for more general reasons, he released him. I give this account of the facts as they occurred, in the interests of truth.

Nikiphoros

Sinai, 14 January 1957

REFUGEES IN THE MIDDLE EAST

Statement by Dr. ELFAN REES, Adviser on Refugees to the World Council of Churches, at the Conference of Non-Governmental Organizations on "The Refugee-Today and Tomorrow", Palais des Nations, Geneva, May 27-29.

Mr. Chairman, I regard my task this morning as merely to report on the situation as those with whom I have consulted and myself see it. I hope therefore that the report will be dispassionate, I hope it will be non-partisan and non-political, and I hope it will be regarded merely as an attempt to save you the trouble of reading official reports that exist, more notably those that have appeared before the United Nations itself, and leaving the Conference to draw its own conclusions. There are, it is true, two draft resolutions that follow from this report. As you have said, Mr. Chairman, they are merely drafts, and I should make it clear at the outset that they are placed before you as one attempt to draw conclusions from the facts before us. I also make it clear that I do not regard it as part of my duty, either to further those resolutions or to fight for them. They are merely there for your consideration and discussion. The particular area which I was asked to deal

with is that of the Middle East, and anybody with even the most elementary knowledge of that part of the world, in a Refugee Conference, must obviously begin by dealing with the problem of the Arab Refugees from Palestine. The latest official count gives a figure of 922,279 Arab refugees from Palestine who are officially registered with the appropriate United Nations Agency. By definition an Arab refugee from Palestine is a person whose normal residence was Palestine for a minimum of two years preceding the outbreak of the conflict of 1948, and who as a result of the conflict has lost *both* his home and his means of livelihood, not merely one of them, but both of them. These refugees are to be found today, indeed they have been found at any time during these last eight years, in Syria, Lebanon, in Jordan and in Gaza. In Syria, they amount to 2.4% of the total population of that country; in Lebanon they amount to 7.4% of the population; in Jordan they

amount to 56.3% of the population. That is to say that in the Hashemite Kingdom the refugees slightly outnumber the native population, and in Gaza they amount to 221.3% of the local population, outnumbering the natives to such a degree that they have practically swamped them. I think that it will not be out of keeping with my attempt to be impartial if, with these facts before us, I ask you to look, first at the human tragedy, and secondly, with a little more risk, at the political bedevilment of this situation. The refugees, almost a million of them, have endured eight years of camps, or housing conditions worse than camps, and it has been eight years of an angry exile. The excess of births over deaths amongst the Arab refugees is an average of some 25,000 every year. There are therefore about 200,000 children—under 8 years of age, who were born refugees; the remainder, above that age, have, as I say, been living, if that is the right word, and rotting, in idleness, anger, and hatred, for so long, for a period of eight years, that one of the real human problems in this situation is that being a refugee has become an institution. The United Nations ration card is the only form of security which these people know. Indeed, sometimes, it is a form of security that is superior to that which is available to the non-refugee Arab. They are certain of their rations, and it is well known that the ration card has become a tangible asset to these tragic people. One investigator of the Arab refugee prob-

lem described his investigations as a "clinical study in frustration," and I cannot think of a better way to describe this tragic human situation. It is unfortunately impossible to look at this problem without being aware also of the political bedevilment that is involved. It is an old argument now as to whether the Arab refugee problem is a symptom of the unrest in the Near East or whether it is a cause. Mr. Labouisse, the director of UNRWA, probably hit the nail on the head when he said, in one of his reports to the U.N., that "the Arab refugee was one of the most important causes of the unrest in the Middle East, and at the same time the most tragic victim." And I think that that is the best analysis of the situation. There are those who should know, who tell us that while the refugee problem remains unsolved, there can be no peace in the Middle East. It seems a pretty obvious remark to make. It becomes a little more complicated, when others equally well informed tell us that while there is no peace in the Middle East, the Arab refugee problem cannot be solved. It is in that dilemma that the U.N. and all men of good will are searching for a solution. I have attempted, in consultation with others, and detached as we are here from the political tensions, that are inevitable when you study this problem on the spot, I have attempted to apply theoretically the three classic solutions to a refugee problem to the Middle East, the solutions of repatriation, emigration and integration, and for what they are

worth, I give you our conclusions. The Arab refugees and the Arab States claim that there can be only one solution to this particular problem, the solution of repatriation. It is, however, a fact, that repatriation has never yet proved to be a solution to any modern refugee problem. I don't think you could point to any post-war refugee problem that has been solved by repatriation. And I therefore take leave to doubt the practicability of this solution in this case, but apart from the historical breakdown of such solutions, I am bound to say that, given the fact of the existence of the State of Israel and its present density of population, the repatriation of a million Arab refugees seems to me to be physically and politically impossible. One therefore turns, as one does in every other refugee case, to the possible solution of emigration, and our experience has been that opportunities of emigration out of the Arab lands for the Arab refugees are so sharply limited that I hope that this may, Mr. President, be a subject which the appropriate working party will consider—so sharply limited, that again one must come to the conclusion, reluctantly but realistically, that that too is no solution to this problem.

I therefore come to the solution of integration and I hold the view that, political issues aside, the Arab refugee problem is by far the easiest post-war refugee problem to solve by integration. By faith, by language, by race and by social organization, they are indistinguishable from their fel-

lows of their host countries. There is room for them, and land for them, in Syria and in Iraq. There is a developing demand for the kind of manpower that they represent. More unusually still, there is the money to make this integration possible. The United Nations General Assembly, five years ago, voted a sum of 200 million dollars to provide, and here I quote the phrase, "homes and jobs" for the Arab refugees. That money remains unspent, not because these tragic people are strangers in a strange land, because they are not, not because there is no room for them to be established, because there is, but simply for political reasons, which, I re-emphasize, it is not my business to discuss. There have been similar, indeed larger, agglomerations of refugees of very much the same kind in the post-war years, where the solution of integration has been achieved, and achieved without any proper assistance from the United Nations. The Karelians, in Finland, have been absorbed by the Finns without any appeal to the world. Slowly, but successfully, the Government of Austria has so absorbed the Volksdeutsche expellees, that they are now part and parcel of the life, society and economy of Austria. Progressively over the years, the West German Federal Government has so dealt with millions of expellees, that out of some 9 million who came into their land, considerably more than half of them have now been completely absorbed. With those quite current examples in our mind, I do

venture to say, with the detachment that I hope we can exercise here, that it does seem that integration is the one hope of the Arab refugees from Palestine.

We must recognize that the bar to that solution is a purely political bar. While we are not here to deal with politics, we can surely express our concern that these refugees cannot remain indefinitely suspended in some international limbo. But perhaps that may be an over-emphasis on one side of the picture. Let me therefore say that in their approach to this problem, both the Arab refugees and the Arab governments insist—and may I emphasize that in my view they do so with every right on their side—insist that the unfinished business of moral restitution for the wrongs suffered by the refugees must be the first item on the agenda. I agree with them. I believe that there is a three-fold debt owing to these refugees. There is the debt owed to them by the State of Israel, there is the debt owed to them by the international community, and I think it is not unfair to say that there is a debt owed to them by the Arab States themselves. As regards Israel, it would seem to me, it should be clear to us all that Israel owes the refugees adequate compensation for the losses they have suffered. I think it can also be claimed that the recognition of the moral right to repatriation is something which is over-due, and that the putting into practice of certain forms of repatriation on grounds of compassion, most notably the re-

union of families, is also a debt that is due from that quarter. Let me admit that Israel has more than once made offers of compensation. But I do not feel that enough emphasis has been made on this point. Let me admit too that Israel has made offers of repatriation, which have become, in my judgment, unrealistic as the time has gone by. As regards the debt owed by the international community, I on the whole feel that most of that is being paid, and this in a day when there are between 30 and 40 million refugees in the world. This group of 900 thousand is in fact the only group of refugees who are in receipt of international care and maintenance. Apart from temporary international help to the Hungarians in Austria and Yugoslavia, every other refugee depends, for the basic necessities of life, upon the country of his asylum. The Arab refugees have, from the beginning, been the wards of the United Nations. Indeed, I have often wondered how long the patience of the contributing governments would last, to contribute to the perpetuation of a refugee problem which, they knew very well, was capable of solution. The international community has also offered the money to provide homes and jobs on a far larger scale than the Office of the UN High Commissioner for Refugees has received funds to perform the same function for other groups of refugees. May I say too, as I talk of the international community, that in this particular service to this particular group, the Voluntary Agencies

have played a most notable role. Last year, the budget of the United Nations Agency for Palestine Refugees for care and maintenance amounted to 23 million dollars. Over the same period, the expenditure of the Voluntary Agencies, mostly the Christian Agencies out there, amounted to 8 million dollars. It is again the one instance that I know of, where the contribution of the Voluntary Agency amounts to more than one-third of the contributions of the United Nations. I do think, however, that when the time comes, and I hope it will be soon, that Israel really tackles the problem of compensation, that once again the international community will bear its share in contributing to a fund which will clearly be beyond the financial capacities of Israel by itself. But I dare to suggest, Sir, that there is also a debt owed to the refugees by the Arab States themselves: the debt, that men of the same language, the same faith, the same social organization should at any time in history feel due from them to their fellows in distress, the debt which in simple terms would involve regarding these people as human beings and not as political footballs.

So much, Sir, for the largest single refugee problem in the Middle East. There are two others that we should take into account as we take the global view of the problem before us. The second group that I would refer to, rather more than 200,000 people, are known in technical language as "other claimants for relief", that is to say they are the native population of

Gaza—that minority group—people living in what are called the frontier villages, and certain Bedouins. The situation in Gaza is so bad that the non-refugee minority is considerably worse off than the refugees, worse off because like the refugees they have no employment, but unlike the refugees they have no ration cards. The farmers on the frontier villages are people who are suffering the extreme frustration of living in their farm houses and having no access to their farm lands, because they are the wrong side of the boundary, the wrong side of the barbed-wire. And, because the definition of a refugee requires that he must have lost not only his home but his job, you have a group of many thousands of people who have not lost their homes but have lost their means of livelihood. An appeal by the United Nations to the Voluntary Organizations to assume responsibility for this group was rejected at the Conference that the World Council of Churches convened in Beirut last year, rejected on the grounds that it was beyond our resources to deal with this new group. Nevertheless, I think we should bear them in mind in our deliberations, a group whose problem can only be met by compensation, assistance and, in the case of the frontier farmers, by minor boundary adjustments. Lastly, Mr. President, in recent months, since last October, yet another group of refugees in the Middle East has arisen to claim our attention. It is not always realized when one studies the Arab refugee problem, that, con-

currently with it all the time there has been another Middle East refugee problem. It so happens that I was in Baghdad at a time when I saw Iraqi Jews at the airport, awaiting their transportation to Israel. It so happens that I was in Israel at the time when Jews from the Yemen were arriving there following their expulsion. That has not been the end of the story, because in the last five months some 20,000 Jews from Egypt, either stateless persons or of Egyptian nationality, have had life made so difficult for them that they have had no alternative but to leave all that they possessed and seek asylum in Europe or in Israel. Mr. Chairman, those are, as I look at them, and I

hope that I have succeeded in doing it dispassionately, the facts. It is for the Conference to decide what, if anything, to do in the light of those facts. Your Committee has felt that one way of crystallizing the situation would be to put before you not one, but two resolutions, one that deals, attempts to deal, with the Arab refugee problem and one that deals with the quite recent Jewish refugee problem from Egypt. They are put before you merely as trial balloons; I myself do not propose to defend them as though I was the proposer of them. I merely put them before you now for the consideration of the Conference.

CONFERENCE ON THE REFUGEE PROBLEM TODAY AND TOMORROW

Geneva — Palais des Nations May 27-28 1957

FIRST STATEMENT ON REFUGEES IN THE NEAR EAST

The Conference:

Has reviewed the refugee problem in the Near East where the Arab refugees from Palestine are enduring their ninth year of misery and frustration;

gladly recognizes and commends the notable achievement of the United Nations Relief and Works Agency and the fact that this has been made possible by the financial contributions of governments.

In relief programmes, the Voluntary Agencies and their supporters have played an important rôle and as long as the problem lasts, will con-

tinue to do so. The concern of the Voluntary Agencies is the future well-being and happiness of the refugees themselves, and for this reason

deplores that all efforts of the United Nations to achieve the solution to the problem have so far failed,

earnestly hopes that a solution will have been found by the time the mandate of the United Nations Relief and Works Agency expires in 1960,

is well aware that an equitable solution can only be arrived at by political action. While some members of the Conference feel that the problem

is so full of political implications, that this Conference should not express an opinion on specific solutions to be given to it, other members consider that a solution could be found along the following lines:

(i) The Government of Israel should reiterate its offer of compensation and, if necessary, seek international financial assistance to make this possible and adequate and, at the same time, should provide for such repatriation as would facilitate family reunion and other compassionate needs.

(ii) The governments of the Arab States concerned should give prime importance to the human aspect of

the refugee problem and give sympathetic co-operation to projects for compensation, resettlement and integration.

(iii) The United Nations should provide maximum assistance, financial and otherwise, for the achievement of the above ends and in reviewing the mandate of the United Nations Relief and Works Agency in 1960 the General Assembly, while maintaining its concern for the relief needs of the refugees, should re-emphasise the need and make immediate provision for an early and permanent solution to the problem, if a solution has not been found by that date.

SECOND STATEMENT ON REFUGEES IN THE NEAR EAST

The Conference, in the course of its discussions of refugee problems in the Near East:

Is deeply distressed to note that a new problem of Near East refugees has been created, consisting of some tens of thousands of persons, mostly Jewish, who have been obliged to leave their former residence in Egypt,

notes that a large proportion of these refugees are stateless or Egyptian and therefore fall within the mandate of the United Nations High Commissioner for Refugees,

commends the United Nations High Commissioner for Refugees for his immediate action to provide protection and emergency relief to these refugees,

recognizes with gratitude the services rendered by certain intergov-

ernmental and international organizations to make departure possible when there was no longer any alternative,

notes with concern the heavy financial burden imposed upon the Voluntary Agencies especially concerned,

hopes that international assistance will continue to be available to these refugees for as long as it is necessary and they have not obtained equitable satisfaction to their claims and rights to compensation and restitution, and

requests the United Nations High Commissioner for Refugees, under Chapter II para 8 (e) of the statute of his Office to take steps with a view to "endeavouring to obtain permission for refugees to transfer their assets and especially those necessary for their resettlement.

REVIEWS OF BOOKS

A GENESIS APOCRYPHON: A scroll from the Wilderness of Judaea: Description and Contents of the Scroll; Facsimiles, Transcriptions and Translations of Columns II, XIX-XXII—by NAHMAN AVIGAD and YIGAL YADIN—Jerusalem, 1956, the Magnes Press of the Hebrew University and Heikhal Ha-Sefer. 48+16+40 pp. folio.

It is pleasant to begin with a correction which is not blame but praise: the word "Facsimiles" in the foregoing title is inaccurately used for "Photographs". What the editors give of columns II, XIX-XXII is, happily, photographs made at least in part with infra-red light (p. 14 top) from the scroll, and not photographs of hand-copies. Photographs of the originals, it is gratifying to note in passing, have been furnished by all editors of cave scrolls, both Christian and Jewish, none of whom have suppressed or misrepresented anything, and all of whom have been at pains to afford others every possible facility for checking.

The first 48 pp. of the volume embody the English title-pages, preface, introduction, and translation; the last 40, their Hebrew counterparts; and the middle 16, photographic plates and transcriptions of those columns (II, XIX-XXII) which have been photographed individually. The Eng-

lish, which reads very well, stands to the Hebrew in the relation of a translation to an original, the work of translating having been executed by Mrs. Sulamith Schwartz Nardi of the Hebrew University.

The work under review represents Drs. Avigad and Yadin's preliminary study on one of the four scrolls from Qumran Cave I which, in 1954, were purchased by Yadin in New York City on behalf of the State of Israel from the Syrian Orthodox Metropolitan Mar Athanasius Samuel, formerly of Saint Mark's Monastery in the Old City of Jerusalem. Whereas the other three scrolls of this group had already been published, in New Haven, Conn., by the American Schools of Oriental Research, whose Jerusalem School had been contacted by the Metropolitan early in 1948, this one had not even been unrolled at the time of the change of ownership. Half of it being rotted and crumbling and the other half extremely brittle, it had been obvious that unrolling it would prove very difficult and not without danger. Accordingly the Metropolitan, disappointed at finding that the publication of the first three had apparently lessened their market value, had refused to let the fourth be published by any but the purchaser of all four.

One column of it, however, was not stuck, and all the American scholars who were acquainted with its contents agreed that the scroll must be a copy of the lost Book of Lamech. After the four scrolls had been purchased by the State of Israel, Mr. J. Bieberkraut, who had expertly unrolled scrolls acquired for the University by the late Prof. E.L. Sukenik, succeeded, by methods which Avigad and Yadin propose to describe in their final publication, in unrolling the problem scroll. It thereupon proved to be not the lost Book of Lamech, but a previously unknown Genesis Apocryphon in which the ancient tales are retold very freely in Aramaic. Unfortunately, a large part of the writing has perished completely, and much of what has not is covered with a thin sheet of some unidentified substance which can only be separated from it slowly and with difficulty. Hence the editors' decision to publish first a preliminary report.

In addition to photographs, transcriptions, and translations of the five columns named in the title, the volume contains "a description of the scroll and a fairly detailed introduction which deals from various points of view with the contents of the scroll, including the columns which are not reproduced here. This material, we believe, throws interesting light upon the relationship between the contents of the scroll and the *Book of Jubilees* and *Enoch*." (From the Preface, p. 9). That belief will be shared by all who study the introduction. To illustrate: both in the

scroll and in the Book of Jubilees, the particular peak of the mountains of Ararat upon which the Ark rested and upon which Noah planted his vineyard is called Mount Lubar. In both, Noah, by the sacrifice which he offered on coming out of the Ark, made atonement for all the guilt of the earth; and in both he obtained wine from the vineyard in its fourth year and drank of it on the first day of the fifth. So, too, the apportionment between Canaan and Egypt of the first ten years after Abram's departure from Haran is identical in the new Genesis Apocryphon and in the Book of Jubilees. The circumstance that the former is more detailed than the latter argues, in the editors' opinion, for its priority, but this question requires further study. Fascinating is the editors' exposition of the details which the scroll supplies both of the panorama which Abram beheld when he viewed the Promised Land from a high point in obedience to Gen 13:14 and of the journey which he made around the whole of western Asia south of Anatolia in obedience to Gen 13:17. The parallels with Josephus, Jubilees, and Herodotus are most illuminating. Whereas such passages in our scroll reveal a scholarly or scientific interest on the part of the author, the by now famous description of Sarai's beauty satisfies a purely artistic urge.

As is only natural, the transcriptions and translations of columns II, XIX-XXII which the able editors offer us in this preliminary report can be improved upon in a few

places, but they will probably prove to have been correct in all essentials.

The Bible manuscripts of Qumran have made us realize more clearly than before that in Greek and early Roman times the text of the Scriptures themselves was not yet rigidly fixed down to the slightest minutiae; while works like the *Genesis Apocryphon*, which has a number of congeners among the Qumran writings, call our attention to the freedom with which entirely new compositions—like the previously known Enoch, Jubilees, and others—which are parallel to the Scriptures and intended to supplement and/or correct them, were produced in that age. That such books were nevertheless not intended to supersede the canonical ones is proved by the prevalence of comment and of actual commentaries on canonical books (the Qumran *pesharim* on Habakkuk, Zephaniah, Psalms, etc.), which forcibly imposed the desired meaning directly upon the hallowed ancient texts. Ultimately, a single rigid text of the canonical Scriptures prevailed, while the “para-biblical” literature fell into disrepute and largely perished. On the other hand, the reading of new meanings into passages of the Old Testament Canon occupies an important place in both Judaism and Christianity.

It is fortunate that serious scholars are engaged in publishing and expounding these new sources on a highly important chapter of religious and intellectual history.

H. L. Ginsberg

SEFER YEHUDIT (The Book of Judith).

A Reconstruction of the Original Hebrew Text with Introduction, Commentary, Appendices, and Indices, By YEHOShUA M. GRINTZ, Mosad Bialik, 1957.

Dr. Y.M. Grintz's study has had very good luck. Every Jerusalem scholar with whom I have discussed it agreed that it is the best study ever written on “Judith,” and this is no small matter, since innumerable books and articles have dealt with this famous apocryphon, which is considered canonical by the Catholic Church.

As most readers will recall, the Book of Judith tells of a beautiful Jewish woman who saved her people by going into the enemy camp and killing their commander Holofernes, who was expecting an assignation with her. The book was written in Hebrew but has survived only in Greek translation. Grintz has reconstructed the Hebrew text from the translation, and anyone familiar with this sort of work will know what an undertaking it was. First he had to reconstruct the original Greek translation from the various versions that have come down to us. Then, taking into account the practice of the Septuagint translators, and exploiting his knowledge of the Hebrew Bible, he reconstructed the Hebrew text of “Judith.”

Needless to say, such a reconstruction cannot be certain, since, unlike Grintz, the Greek translator did not work with a Concordance to the Septuagint and Hebrew Bible. Neverthe-

less, Grintz has come as close as one can to the lost Hebrew text, and the results are excellent. This Hebrew text is not some sort of biblical pastiche; the power and style of the original Hebrew author can really be felt in it.

Grintz also supplies an extensive commentary on the text, as well as a first-rate scholarly introduction. In the introduction he says that the present writer "was one of the first to become enthusiastic about the new view set forth here." I should like to explain the reason for my enthusiasm.

In the Book of Judith we read about "Nebuchadnezzar who reigned over the Assyrians in Nineveh," whereas every schoolboy knows that Nebuchadnezzar was the King of Babylon, and that Nineveh had been destroyed long before. His general has a Persian name — Holofernes. Thus there can be no doubt that "Judith" is not history, but fiction, and its author does not disguise the fact. Therefore we cannot establish the date of its composition from the story. From Hugo Grotius onwards scholars have thought that "Judith" was written in the Hasmonean period (since it is full of a strong martial spirit), and that its purpose was to bolster the people's morale in their fight against a new Holofernes—Antiochus Epiphanes. Only a small minority of scholars held that it had been written earlier.

Grintz is the first to have succeeded in proving, through a thorough scientific examination of topography and

the historical context in which the book was written, that it could not possibly have been written in Hasmonean times and that it was actually composed in the Persian period. It was out of fear of the Persian authorities that the author of "Judith" changed his facts and wrote fiction intended to bolster the morale of his people and help them take arms against a sea of troubles.

As is so often the case with correct solutions to difficult problems of scholarship, Grintz's theory is immediately convincing and opens up new horizons. That was the reason for the enthusiasm of the present writer, who had previously been a partisan of the "Hasmonean" theory. Another cause for enthusiasm is the fact that Grintz's study has presented us with an important missing link in our history.

Our knowledge of cultural, political and social developments in the Persian period, starting with Ezra and Nehemiah, is very limited, and if we accept Grintz's view, the Book of Judith provides us with important information on the situation of the Jews in that period, on their religious life and social organization and the general ambience.

Grintz calculates that "Judith" was written during the reign of the Persian king Artaxerxes II, about 360 B.C.E. These were the last years of Plato and Xenophon; about 60 years previously the Greek historian Thucydides had died, while Herodotus had died about a century earlier. This historical context obliges us to

ask ourselves whether the author of "Judith" was worthy, so to speak, of having lived in such a great period. The answer is that "Judith" is perhaps the ripest fruit of the apocryphal literature.

Like the author of the Book of Esther, the narrator of "Judith" set an incident from Jewish history into the stream and context of world history with the skill of a great epic artist, and here, too, the crisis is overcome by a Jewish woman using her beauty to save Israel. Nor does it seem to be an accident that the third Jewish narrative evidently written in the Persian period, the Book of Tobit, also has an "erotic" touch. The important role of women in Persian life, especially political life, is well known, and the curious short stories to be found in Herodotus should also be recalled. It seems that the importance attached to feminine beauty affected the Jewish community, if not in its social life, then at least in Jewish literature of the Persian period.

A Jewish tale of that time, a version of a lost Persian story, takes the form of a debate between a Jew and the King about whether wine or woman is the stronger force in the world; the Jew, who contends that woman can conquer anything, wins the debate. The contemporaneous story of Judith contains all three elements: a beautiful woman charms and kills the king's general, who was sleeping after he "drank exceeding much wine, more than he had drunk at any time in one day since he was born."

"Judith" is therefore a book written according to the taste of the time in which it was composed. Its special tension comes from the fact that the erotic and religious elements in it are fused and unified. The author does not reveal Judith's scheme until the very moment she puts it into action. Judith is not only very beautiful, but also a very pious woman, and comes through the adventure unscathed: "My countenance deceived him to his destruction, and he did not commit sin with me, to defile and shame me."

The author takes special precautions in order to make his story convincing. The woman undertaking the daring and hazardous mission has of course to be married, but in order to avoid matrimonial complications he makes Judith a widow whose husband died in a *khamseen*. Thus we are dealing with a strictly literary murder.

The modern reader is bound to ask what was going on in Judith's mind when she was decapitating Holofernes. The answer seems to be that nothing special was going on, and if she did have any feelings about Holofernes, they did not concern her any more than they did the author of the story. However, we may presume that if Euripides, (who died about 50 years before "Judith" was written) had written a drama on the subject he would have portrayed Judith quite differently, but then Euripides was an exception in his time.

Things are different nowadays, with life and literature both turned "psychological." Even a woman like Ju-

dith would go about killing the enemy commander with all sorts of internal monologues and soliloquies; the problem of the story would be set in her mind and feelings. Hebbel, in his dramatic version of the Judith story, bases his play on the ambivalent feelings of love and hatred in his heroine. In order to emphasize the inner struggle of his heroine, Hebbel adds to her original difficulties: his Judith is both a widow and a virgin, and she kills Holofernes

after he "did commit sin" with her, unlike his source.

However, let us leave the peculiarities of our own time, and read the source itself in Grintz's edition, in its almost original form, with an introduction and commentary which will bring the reader back to those ancient days before men added to their outer troubles a host of real or imaginary inner problems.

David Flusser

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